THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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INDIGNATION MEETINGS OF THE LADIES OF UTAH,

TO PROTEST AGAINST THE CULLOM AND CRAGIN BILLS.

AFTER the great Indignation Meeting of the ladies of Salt Lake City, in the Tabernacle, Jan. 13, to protest against the passage of the infamous Cullom Bill and similar bills in the Congress of the United States, the ladies of many of the different settlements in the Territory held similar meetings. The number assembled in the mass meetings at Salt Lake City and the following settlements is estimated at 25,000—Pleasant Grove, Salem, Millville, Richmond, Wellsville, Springville, Nephi, Grantsville, Milton, Fairfield, Kanosh, Hyrum, Fillmore, Willard, Scipio, Rockville, American Fork, Farmington, Mount Pleasant, Springtown, Fountain Green, Toquerville, Alpine City, Porterville, Franklin, Mona, Spanish Fork, Manti, Lehi, Cedar City, Payson, West Jordan, Beaver, South Jordan, Clarkston, Logan, Brigham City, Clifton, Paris, Parowan, Hebron, Pinto, Pine Valley, Centreville, Weber City, South Cottonwood, Minersville, Newton, Virgin City, Kaysville, Smithfield, Washington, Adamsville and Greenville.

We copy from the *Deseret News* brief reports of several of these meetings, first giving the following address by Mrs. Miner, intended for the Mass Meeting at Salt Lake City—

Not being a woman's rights woman nor an Anna Dickinson, I feel some embarrassment in appearing before so large an assembly; but as my *chef d'œuvre* of womanly excellence has ever been those noble women of the Revolution, who sacrificed their personal ease and comfort and laid their hearts, as it were, on the altar of their country by cheering and encouraging their fathers, brothers, husbands and sons to battle, even to the death, for civil and religious liberty, I feel that I should be unworthy to mention their names or claim descent from revolutionary sires, were I not to raise my voice against the worse than colonial bondage that some are trying to force upon us. And for what? Because we dare to worship God and obey the dictates of His revealed will. When but a little girl, and full of the importance of ancient history, I remember asking a learned judge whose pet I was, if the laws of Solon and Lycurgus were not the ground-work of all legislative enactments. His answer was, "No, little Miss, the Bible is the foundation of the law in all Christian lands." Now, the question arises, What is there in the law of Moses or the teachings of Jesus that forbids even seven women from laying hold of one man and asking to be called by his name if they wish? Truly that grand old poet and inspired writer must have had a view of the present time when he said, "Woe unto them that decree unrighteous decrees, and that write

grievousness which they have prescribed: to turn aside the needy from judgment and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." Would not many a true-hearted woman be worse than widowed, and her children truly fatherless, if the originators and endorsers of Cragin's and Cullom's infamous bills could but achieve their purpose? While the hearts of many of my sisters are burning with indignation at the author of this last named bill, I own that mine is filled with pity; for, after having carefully read it, I have come to the candid conclusion that he never knew the happiness of domestic life or the purity of a virtuous woman's love. Even from birth he must have been a lonely waif. I fancy I see him looking from his window at some fair young girl leaning on the stalwart arm of a hale old gentleman, her grandfather, her face upturned to his, beaming with affection and reverence, meeting the look of tenderness in return, which his withered and perverted nature was incapable of understanding; but, judging their feelings by his own, he added, with an air of triumph, the paragraph, "No woman shall marry her own grandfather." I must say that section would do for the Comic Blackstone.

And now to Congress! Will you deny to us, the descendants of the Pilgrim Fathers, the rights for which they forsook honors and wealth in their native land and endured the hardships of pioneers' life, or show to the emigrants within our borders, who have since fled from the old world's despotisms, that our Constitution is a sham and our boasted liberty a lie? We trust not. Let Senators and Representatives and all our would-be benefactors know that we, the daughters of Zion, uphold our brethren by our faith and prayers—that we have no wrongs for the outside world to right. We need no champion nor will we accept of one! We have endured privations forced upon us by yourselves, and have not feared them. We found Utah a desert, and, if necessity require it, we have the courage to leave it so.

MASS MEETING AT NEPHI.

The ladies of Nephi held a mass meeting Jan. 14, to express their indignation at the bills before Congress presented by Cragin and Cullom. The attendance was large, the meeting-house being well filled. Mrs. Amelia Goldsbrough was called to the chair, and Mrs. Amy S. Bigler was chosen secretary. A number of speeches were made by the ladies and the meeting was highly interesting and spirited. The speakers characterized the bills as malicious and infamous, and designed to subvert the rights of civil and religious liberty. The originators and authors of the measures were characterized as too contemptible for notice from high-minded ladies; but the speakers expressed themselves confident that Congress would not countenance their efforts by so illiberal and unjust a proceeding as the passage of either of the bills, which would be an indelible blot on the national escutcheon.

On the 17th of January the ladies of

FAIRFIELD

held an indignation meeting, which was opened by prayer by Mrs. Beardshall. Mrs. Snyder was unanimously appointed president and Mrs. Morgan secretary.

Mrs. Snyder explained that the object of the meeting was to express their feelings in relation to the Cullom bill now before Congress. In the course of her remarks Mrs. Snyder alluded to the part which our forefathers took in the great struggle for independence—to bequeath unto their children those rights and privileges which had been denied them—and how they had suffered and bled for the principles of civil and religious liberty. She felt that the women of Utah would be unworthy the name of mothers and daughters did they not come forward and proclaim to the world of mankind their abhorrence of such legislation as that contemplated in the Cullom bill. It would make white slaves of the men of their choice, whom they loved and respected, and bring a stain upon the nation which could never be effaced. A vote of all those who were in favor of entering a protest against the Cullom bill was then called for, which was unanimous. Mrs. Carson, Mrs. Parke and Mrs.

Morgan were elected to draft resolutions.

During the absence of the committee the assembly was addressed by various ladies, who expressed their disgust at the provisions of the Cullom bill, and their determination, by the help of Heaven, to support their husbands, fathers and brothers in resisting the measures contemplated by the author of the bill. Resolutions expressive of the indignation of the meeting were then read and unanimously sustained by the large number of ladies present. After suitable speeches had been made the proceedings terminated.

Another thrust at Mr. Cullom's bill was made by the ladies of

EPHRAIM,

Sanpete County, who called a meeting, Jan. 17, to express their feelings towards it. The meeting was opened by prayer, officers were elected and a number of pointed, characteristic addresses were delivered, after which a committee was chosen to draft resolutions. The resolutions were pithy and pointed, and express the detestation of the ladies of Ephraim of the infamous provisions of the Cullom and Cragin bills, and a desire and determination to support their husbands in defending their rights.

A meeting of the ladies of

PROVO

was convened on the 18th of January, of which Mrs. Holden, President of the 4th Ward F. R. Society, was elected President, Mrs. L. W. Kimball was voted in as secretary. After singing and prayer, the President expressed regret that there existed any cause for them assembling together as they were doing, to protest against such infamous measures as are urged by the Cullom bill against the people of Utah. She felt grieved that such a bill was before Congress, and that it became the painful duty of the ladies of Utah to express their scorn and indignation at such legislation. Mournfully did she consider the state of the nation that had so far departed from the glorious Constitution of our country as to render it necessary for feeble women to protest against its injustice and oppression. That her auditors might fully understand the provisions of the bill in question, she read it to them, paying particular attention to sections 15 and 17. At the call of the President a unanimous vote of protest was manifested against the bill, after which a committee was appointed to draft resolutions expressive of the feelings of the meeting. During the absence of the committee the meeting was addressed by various ladies, who spoke in strong terms on the injustice and unconstitutionality of the Cullom and Cragin bills.

Resolutions similar in spirit to those adopted by the mass meetings elsewhere, were submitted and carried, after which Mrs. Cluff spoke. She said she entered her solemn protest against such bills, and she considered it was the duty of every sister to do so in the name of the God we serve. Mrs. M. J. Tanner, in a lengthy and spirited address, expressed her views in regard to the Cullom bill. She was not wont to make speeches, but on such an occasion, when every right and privilege they held sacred was about to be torn from them, she felt it was the duty of all to raise their voices against such tyranny. Why did our enemies persecute us so? They said it was for polygamy; but such a cry was only raised as an excuse to drive us from our homes, the fruits of a quarter of a century's toil and labor. The Constitution of the United States does not restrain any individual's religious belief; why, then, should attempts be made to interfere with ours? God gave us the right to marry the man whom we choose, and it is not for man to take away that right. Mrs. A. Jones trusted she might never turn traitress to the cause of truth. She was proud of being the wife of a polygamist; she knew this order of marriage was from God. Mrs. Duke had been a member of the Church for over thirty years, had been with the Saints in their trials, and she could not find words to express her disgust at the bill. Mrs. L. W. Kimball, Mrs. Cory and many other ladies also expressed their feelings on the subject. Many of their progenitors had taken part in the great struggle for independence; and they claimed the right, as true

and loyal subjects of this great republic, to worship God according to the dictates of their own consciences.

After singing the meeting was dismissed by prayer.

[TO BE CONTINUED.]

FITCH ON THE CULLOM BILL.

A SPEECH BY HON. THOMAS FITCH, OF NEVADA, DELIVERED IN THE U. S. HOUSE OF REPRESENTATIVES, FEB. 23, 1870.

[CONTINUED FROM PAGE 210.]

I do not intend to apologize for the unlawful acts of that people, but I desire that the House shall understand exactly what we will undertake if we pass this bill. If it is attempted to enforce its provisions there will be war. If it is enacted as a law there will be extensive preparations for war. I know that such is not the opinion of the witnesses upon whose testimony the committee have predicated their action. But I appeal to the judgment of gentlemen—I appeal to that history which some one has well said is "philosophy teaching by example," if it is not probable that a people who believe in their religion as devoutly as do the Mormons will fight, and if need be die in the effort to preserve it from annihilation; and so determined, shall we expect them to await our action or hope that they will postpone hostilities until the first company of the forty thousand troops provided for in this bill can reach even the borders of Utah? Sir, they are a practical people. Independently of their peculiar religious views they are perhaps the most practical people on earth. They have made social science a study; their industries are co-operative; their self-abnegation and voluntary submission to discipline are unparalleled; their organization and aptitude for toil are only equalled by the honey-makers, whose dwelling-place and whose habits furnish the symbol and the motto for their territorial coat-of-arms—a bee-hive, with the legend, "By industry we thrive."

As I stated before, they would regard the passage of this bill as a declaration of war, and panoplied by a purpose only less dear to them than life itself, they will hasten to fortify and provision and arm themselves. They will promptly proceed to cut off all means of communication with the outside world. With their facilities for organization they could destroy hundreds of miles of the great overland railroad in a week. They could maintain a contest for months, perhaps for years. Of course we could finally conquer them, because we could exterminate them. But it would cost us millions upon millions of treasure; it would cost us thousands upon thousands of lives; it would cost us the interruption of that travel which is permanently growing in importance, and which promises, if undisturbed, to fulfil the dream of Columbus and make America a new highway to the Indies.

Sir, the suppression of polygamy would be purchased at too great a cost. I appreciate the argument of the gentleman from Illinois (Mr. Cullom), that the honor of the nation should be preserved at whatever risk, and the majesty of its laws vindicated at whatever cost. These are heroic sentiments, and claim a share of our reverence whenever we may deem that the honor of the nation is in jeopardy. But I conceive that the moral exigencies of Utah call for no such squandering of blood and treasure as seems to be involved in the conditions of this bill. Polygamy, while it is bad enough, offers no challenge except to the educated sentiments of a people. It makes no interference with the controlling power, nor asks the nation to be responsible for its existence, its advancement, or its destiny. It assails no human right; it assaults no human privilege.

If the question of national unity or human freedom were involved, I would

stand here as did the Representatives of the people in the Thirty-Seventh and Thirty-Eighth Congresses, and vote money in countless millions and men in numberless hordes. But this is a question of no considerable importance at least, though we have sometimes sought to make it appear so. It represents a religious megrim which has assumed an obnoxious form, but which contains the elements of its own destruction, which interferes at least with the tastes and prejudices rather than the interests of mankind, and which does not rise to the dignity of a political question. It is simply the case of a handful of men and women who choose to govern themselves in their own way, and who, with one odious exception more grievous to themselves than to us, seem to have made of their method an undoubted success. We might make diligent search to find a community more peaceful, industrious, or thrifty than these Mormons. We might look in vain elsewhere than in Utah for cities without a brothel or gaming-house.

Polygamy and slavery have sometimes been called "twin relics of barbarism." That was a taking phrase in the Chicago platform of 1856. It had a resonant chime; it made a good rallying cry. But while polygamy and slavery may have been twin relics of barbarism in the sense that they were of equal antiquity, and were both capable of being sustained by Scriptural authority, they were not equal in present importance or in possible consequences. Slavery rested upon compulsion, and drew its vitalizing force from oppression; polygamy depends upon persuasion, and leans upon its own distorted interpretation of the divine philosophy. Slavery was incorporated into the civil, political and social framework of fifteen States; polygamy is a pariah which has fled to the desert for a home. Slavery was the basis of a vast industrial system; polygamy is an excrescence upon a promising industrial experiment. Slavery prevented a free press and prohibited free speech; polygamy is unable to prevent the publication of an anti-Mormon paper in Salt Lake City, and anti-polygamy meetings are held within sight of the residence of Brigham Young. Slavery, grown arrogant by tolerance, assailed the nation and defied its laws; polygamy, feeble and subject, obeys every statute except that which threatens its existence, and seeks obscurity beyond the reach of civilization.

All laws of the United States and of Utah are obeyed in Utah, except the anti-polygamy act. The very witness upon whose testimony the committee have framed this bill, averred that in all criminal or civil actions where polygamy was not involved, he never met a fairer people; that in suits between Mormons and Gentiles, Mormon juries do impartial justice.

The truth is that our system of government is unfit to deal with a problem such as the Mormon question presents. Our government rests upon the virtue and intelligence of the people. Our government is conducted in public. Ours is a government of opinion framed into law, and laws unsustained by opinion are apt to remain unenforced. Every county of every State and Territory is in some extent self-governed and independent. If the people of any county tacitly agree that a particular crime shall not be considered a crime if committed within that county, what is to be done about it? If grand juries persistently refuse to find indictments, or petit juries regularly return verdicts of "not guilty" for that particular crime, there is no way to reach the matter or punish the offenders through the ordinary processes and means permitted under a republican form of government. There is no power vested in executive or judge to take offenders beyond the limits of their State for trial. Cases of this character can be reached only by finding such evidence of an armed and general conspiracy to resist the laws as to authorize the suspension of civil authority within the infected district and the interposition of military rule. The remedy is expensive, and its frequent use most dangerous to republican government. It should never be resorted to except in extreme and desperate cases. I do not believe that the present is such a one.

But, it may be asked, shall we do nothing? Shall we allow this defiance of the authority of the United States

to continue? Shall we permit Brigham Young and his followers to pursue the practice of polygamy without any earnest effort to suppress it? I answer, sir, that I believe polygamy has run its course. I believe that the railroad which deprived the Mormons of their isolation has struck it a mortal blow. Every locomotive bell resounding through the gorges of the Wasatch mountains is sounding its death-knell. I believe in the persuasive power of progress and the logical force of attrition. I believe that for want of the invigorating element of truth the institution will fall to decay. I do not believe that a practice which is at war with the interests of society, hostile to the spirit of the age, and opposed to the instincts of human nature, can, even when sustained by religious convictions, maintain itself against the silent, insidious, persistent, resistless assaults of the social forces arrayed against it.

[TO BE CONTINUED.]

WHAT THEY SAY ABOUT US.

(CONTINUED FROM PAGE 195.)

The Philadelphia *Age* rightly thinks the Cullom Bill would be a dangerous experiment and an exceedingly bad precedent, a cure infinitely worse than the supposed evil—

"Slavery is dead; and now it is proposed to broach new topics of agitation! Federal bayonets are to enforce the moral law in Utah. Why not then in New York, where bigamy has been lately countenanced and defended by divines and leading newspapers, and where we may infer that concubinage is not wholly unknown? In each region we think it safer to leave these matters to local legislation, in conformity with the uniform, unbroken practice of our government from the earliest times. Each colony from its infancy regulated such matters. There is no pretext for giving to 'Polygamy,' as to slavery, a national importance. There is no warrant for the Federal government to meddle with local questions, in States or Territories. If it begin afresh, where will it stop? History is full of examples of successful and insidious usurpation, begun upon a plausible pretext. This is the great danger of our age and country; a greater danger and evil than the transitory local institutions of Mormonism, with which the spirit of the age will deal more efficiently than Federal bayonets. We will not be led by our repugnance to a particular evil to invoke unlawful force against it. There is immorality enough in Philadelphia; but we do not expect Congress to cure it, or to make the attempt. We find too that this Utah bill has the vice of most of the legislation of late years. It assails freedom even in thought, and inflicts penalties on those who 'believe in' or 'advocate,' as well as those who practice bigamy, concubinage or polygamy. It is a dangerous experiment: the beginning of much that is not now to be foreseen. We prefer to stand by precedents and the principles of free government which will in the end bring all things as right as they can be, in an imperfect world, inhabited by frail and erring mortals. We want no military despotism to do worse under pretence of doing better."

The New York *Atlas* can't see why Utah should be singled out for such invidious legislation, forasmuch as the rest of the country cannot brag over Utah on the score of morality—

"Mr. Cullom's bill aimed at polygamy in Utah, is a most glaring piece of special legislation. All who practice 'bigamy, concubinage or polygamy' in that territory are declared incompetent to serve as grand or petit jurors, disqualified to hold office or vote, deprived of the benefit of homestead and pre-emption laws and made punishable by fine not exceeding one thousand dollars, and imprisonment not exceeding five years. Why not extend the operation of this law to the whole country? If concubinage

is a crime in Utah is it allowable in Washington or New York? The Mormons are entitled to fair play and should not be persecuted by discriminating legislation."

The Washington correspondent of the Sacramento *Union* thinks, while nobody will be forward to defend the Mormons, still wiping them out will hardly be a paying business—

"While, perhaps, not one representative could be found to advocate Mormonism and its accompanying sins, there seems to be wide divergence of views as to the best practical plan of ridding the nation of this foul blot. Quite a large number of Congressmen believe that if Cullom's bill is enacted it will need an army at its back to enforce its provisions; that it will create a small-sized civil war; that blood will flow; that to reduce the Mormons to subjection, many valuable lives will be lost and many millions of dollars will be squandered. They say that such a measure, in many aspects, is very impolitic and inexpedient, and that, with the railroads and rapid settlement of the Utah basin, the Mormon question will, in the course of a few years, answer itself. Others seem to count such an enactment unconstitutional, but their argument possesses elements of weakness. Others, again, fear that what they term its proscriptiveness, and the immediate results consequent upon its enforcement, will ultimately swell the ranks of Mormonism. Let it alone, they say, as do the others. New blood is pouring in from all sides, which will cleanse it from all sin. Fitch, of Nevada—the State which adjoins, and was formerly a part of the Mormon Territory—intends to oppose the bill on some such grounds as I have mentioned, and you may be sure he will not lack support, particularly in the present economical mood of the House. It is difficult at present to forecast the fate of this bill in Congress."

Fitch opposed the bill, but he did not get much support in the House. We must excuse the correspondent's talk of "foul blot," "accompanying sins" and all that. These newspaper chaps must say something to please their readers, or the corresponding occupation would be gone. But the buncombe suggestion of "new blood" from mining towns cleansing Utah "from all sin" is superb in its very arrogance—the hint of "miners and border ruffians" cleansing anything or anywhere is a rich idea. Very few newspaper writers have exactly that style of talking.

The New York *Tribune* thinks the dispatch of troops to Utah unjustifiable and that there will be not much trouble nor danger if the troops are kept away—

"The picture of the disorganized condition of Utah, as presented by the Chairman of the House Committee on Territories in the debate on the abolition of polygamy in that Territory, painful as it is, hardly justifies the proposition to send a small army there. There is not much danger, as the Chairman thinks, that the Gentile population will be driven out unless troops are sent to protect them. On the contrary, in the inevitable conflict between the old Mormon settlers and the new Gentile emigrants which the completion of the Pacific Railroad hastens, polygamy will disappear, we trust without acceleration from either the bayonet or bowie-knife."

[TO BE CONTINUED.]

Last year 772,000,000 letters from the public and 55,000,000 newspapers and book packages passed through the post offices in the United Kingdom.

The number of illegitimate children annually born in Paris is not so startling as the number that are never recognized by either parent. Out of one million children born in that city every year 75,000 are illegitimate, and of the illegitimate children 69 per cent. are never recognized. By the Code Napoleon the recognition of a child born out of wedlock gives it a civil right, but of the 50,000 unrecognized infants annually born in the metropolis of the world the great part die in the hospitals and at the baby-farms in the country, or, if they live to maturity, end their days in the penitentiary or the bagnio. Few of them are fitted for the military service, and nearly all live and die in utter wretchedness.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 12, 1870.

ABOUT GATHERING.

THE Saints throughout this Mission are pretty well aware that, in consequence of the general slackness of business and the tightness of financial matters, or, in still plainer words, the scarcity of cash, no assistance in the shape of donations need be expected from Utah for emigration purposes the present season. Time was when no assistance at all was sent from Zion to the Saints scattered abroad among the nations, to help them to emigrate, but all those who went to Zion were gathered by means raised in the countries where they had been residing, most of them going by their own means. Of late years, however, a great deal of help has been furnished to the Saints in Europe by their friends in Zion and the Church there generally, insomuch that the ungathered Saints have come to look upon the extension of such assistance as a matter of course, and to calculate upon it as the only means of effecting their deliverance from Babylon. The Saints in Zion, many of them, considering the severe privations they have endured, and the extraordinary labors which have rested upon them, in endeavoring to establish the Church and kingdom of God and publish the Gospel to the world, have done pretty well in extending assistance to enable their brethren and sisters to say in word and deed, "O Babylon, O Babylon, we bid thee farewell." In the progress of the providences of the Almighty, it appears that a respite from these efforts to assist in gathering the scattered Saints has come to the Church in Zion. But this need not be regarded as an unmitigated calamity. Rather let us acknowledge the hand of the Lord in this as in other dispensations of His providence, and be satisfied that some good comes with it, that it will not fail to inure to the benefit of those who seek first the kingdom of God and His righteousness.

Now there is one comfort in this providence—if no general assistance by public donations need be expected from Zion, yet the Saints there are at liberty individually to assist their friends in Europe all they can and desire to do. There is also another comfort, and a very good thing it is too—the ungathered Saints will still have the privilege of helping themselves to emigrate, to the full extent of the ability which the Lord may bestow upon them. There is no restriction in this particular, and a very glorious privilege it is to help one's self, if only to victuals when one is hungry. Time has been when all emigration to Zion was stopped. But such is not the case now, though there may yet be times when it will be the case again.

We believe we may state it as the common experience of those who help themselves, in preference to being helped by the exertions of others, that they are exceedingly thankful for the privilege of doing without extraneous assistance. Moreover, those who resolutely set about helping themselves will be

the more likely to receive any stray assistance that may be floating around, for men everywhere admire pluck, energy, enterprise, self-help, and it is not only a privilege but a duty incumbent upon us all to be self-helpful as far as possible. The man who relies everlastingly upon the assistance of others, frequently fails to receive the help he desires, and when it is rendered it is often done with an ill grace, if not grudgingly. Now we blame not the poor Saints for looking out for assistance to emigrate, and availing themselves of it when it comes, but at the same time they will see that the most satisfied, self-contained, and well-at-ease people are those who are in the habit of setting to work and helping themselves, and such a habit is one worthy of all encouragement and emulation. For the satisfaction of the Saints in Britain we may refer to a recent statement in the *Family Herald*, that the best commercial and monetary authority gives the assurance that the actual approach of the returning tide of prosperity has already declared itself by indisputable tokens. If such shall prove to be the case, let us thank God and take courage, trusting that many of the ungathered Saints will be able to take that tide at the flood and thereby get safely under way to Zion, as much as possible by their own exertions. But, tide or no tide, it is well to neglect no opportunity of laying up a little means as often as possible towards getting away from Babylon, and may be God will bless such attempts in a way and to an extent undreamed of. How can Zion be built up, unless the Saints gather and build it up? And how can Babylon fall, so long as the Saints stay and hold it up?

Those Saints who are ungathered can continue their labors of love in endeavoring to enlighten those who have any desire to learn concerning the principles of the Gospel, by preaching, by conversation, by circulating the written word, and in any way which may present itself. All the honest have not yet obeyed the Gospel, all Israel scattered among the nations have not yet been brought into the Gospel fold nor even so much as heard understandingly of the commencement of the great work of the last days. And if perchance persons with abundant means should obey the Gospel in these lands and use some of those means to gather the poor Saints, such assistance would be just as good and every bit as acceptable to them as if it was earned by the sweat of the brows of the Saints in Zion and sent over here. J. J.

MATERNITY AND WOMEN'S RIGHTS.—The New York *Revolution*, a woman's rights organ, says when the laws of science are applied to the propagation of the human family, "women will not marry before twenty-five, nor have children but at intervals of four or five years." That would limit families to a maximum of four or at most five children. But many eastern Americans have come already to the determination to have but one or two children, some to have none at all, and others not only to postpone marrying till the age of 25, but to postpone it *sine die*, if not to abolish it altogether. Indeed the *Revolution* itself does squint decidedly in the direction of no children, and consequently no marriage, for what is the use of marrying if there are to be no children thought of? Marriage itself would be as good as a sin and a shame, a farce and a mockery, if attempts in the direction of posterity were forbidden. The *Revolution* says, if those wonderful "laws of science" were to be observed, women would not only have no children before the age of 25, and none oftener thereafter than every four or five years, but would not have any "under any circumstances, unless both parents are possessed of sound minds

in sound bodies, without moral or physical weakness or taint." Both sound, mind you—it wont do if only one would-be parent is without blemish. This anticipates the New England no-baby doctrine, if indeed it does not go beyond it. No man to be a father, no woman to be a mother, unless he and she are sound in limb and wind and brain, and innocent of moral or physical weakness or taint. Botheration to these plaguy "laws of science." Who is sufficient for these things? Why we have always understood that everybody had his own particular little weakness, one at least, and that everybody was tainted with a wee bit of the Old Adam. We can't help but believe that is about the truth too. Consequently this doctrine of the *Revolution*, if carried out, will bring the whole race to an ignoble end in the next century. And if the race were at an end, what would become of posterity? It would be nowhere. However, there is one comfort about it, and that is, if the women's rights women practice their doctrine faithfully, it will bring them to an end sure.

We must respectfully request the ladies of the *Revolution* to excuse the Latter-day Saints from practicing such a doctrine, for the excellent reason that they consider themselves under obligation to obey a precept of a greater, indeed the highest, authority, and of a far more inviting nature—to be fruitful and multiply, and replenish the earth, which precept, developed in its true intent, comprises the whole duty of man and woman. It does not require much logic to prove that it would be better for this earth to be populated with beings who may betray a little weakness and a slight moral or physical taint, than for it to be a desolate, solitary, uninhabited sphere, rolling in utter loneliness through the abyss of space. The *Revolution* would do better to come to a judicious compromise and make the age of marriage from 17 to 20 and the intervals of childbirth two years. Lots of people would agree to that, letting the no taint nor weakness clause slide, for oftentimes out of weakness cometh forth strength. If the *Revolution* wont consent to compromise something after this fashion, it will be the loser, for people generally wont receive the total abstinence "laws of science" doctrine. Indeed, weakness or taint entirely out of the question, it is extremely improbable that the girls as a bevy will be content to wait until they are 25 before they cleave to husbands, nor be satisfied with an olive branch only once in five years. Some will, but others wont, and when they wont they wont. Moreover, who has any right to blame them? The women's rights women may try their own doctrine, and see how it will work. Perhaps that will be the best purpose to which they know how to set themselves, after all.

J. J.

Let Them be Remembered.—It may be a good thing to have in remembrance, for future use, the names of those members of Congress who vote for the Cullom and similar outrageous Bills, and also of those who vote against them. It will be interesting in years now to come, when Zion shall prevail, to know who favored her in the years of her early struggles for life and liberty, and who did their little best to oppose and overthrow her and bring her to naught. The names and posterity of those who vote in her favor will be held in honor accordingly, and the names and posterity of those who vote to her injury will be held in corresponding reproach. In the heat and violence of their "crazy action" against the Mormons, men may not think that they will be rewarded according to their deeds, but such is the way of heaven, even

to many generations of their descendants, if they do not repent. If some people are not ashamed of their actions in opposing the work of God, at the time of committal, they are apt to be at some other time. It is beneficial occasionally to think upon the words of Jesus, that whatsoever men do unto the least of his little ones, is accounted as done unto him, and must be atoned for accordingly. It is written that the Saints shall judge the world. When that time shall come, the opposers of the Saints and of truth and righteousness will be likely to cut a very sorry figure, and the justice they will then get will no doubt be the very last thing they will be anxious to meet. J. J.

MORMONISM IN CONGRESS.—Even the notorious old Ben Butler feels himself stirred up to pitch into Mormonism, according to the New York *Tribune* of March 23, which says—"After Gen. Butler disposes of Tennessee, his Committee on Reconstruction will take up the case of the Territory of Utah, and report a bill for the reconstruction of Brigham Young's community." Butler evidently itches to be bottled up again, more effectually than at Big Bethel. If he attacks Mormonism, he will be some day. Wickedness is folly, and gross wickedness is great folly. When the fools are all dead the world will have peace, and the finest prosperity will follow.

Respecting the passage of the Cullom Bill by the U. S. House of Representatives, March 23, the New York *Times* of March 26 says—

The anti-Polygamy bill passed the House to-day, shorn of its harsh and objectionable features. The debate developed the fact that several sections were unnecessarily oppressive, and they were stricken out. These were the eleventh section, requiring the first lawful wife to testify to the second or subsequent marriages of her husband; the fourteenth section, which suspended the statute of limitations in prosecutions under this law; the thirtieth section, which provided for the virtual confiscation of the polygamist's property, and its distribution among his wives and children; the thirty-first section, which appropriated $100,000 for the relief of those made destitute by the operation of this bill, and the thirty-second section, which provided for the enforcement of the bill with the aid of the troops. The jury section was also amended so as to relieve it from objection, and in this amended form it passed without a division, its original opponents, including Mr. Fitch, voting for it.

Brother Wm. W. Riter wrote to his father, Levi E., at Salt Lake City, that he, Wm. W., had been in Chester County, Pennsylvania, where he was well received, and further says—

"We—that is, brother Bringhurst and myself—have spent a whole day on the floor of the House of Representatives, a courtesy extended to us through the application of Hon. W. H. Hooper. We were introduced to and enjoyed conversation with quite a number of members of the House, among the rest the irrepressible Cullom. I told Mr. Cullom if he wanted to go into a speculation, to go to Utah, as there were 60,000 ladies there who would give a dollar apiece to see him. In the course of conversation, he told us he did not design to do us any harm. I told him we were not at all alarmed about it. All the members with whom I have conversed, speak well of the industry and sobriety of the people of Utah; but, as a matter of course, they do not endorse polygamy. One or two remarked to me that they thought "Mormon" morality was far ahead of their own. The secret of the matter is, Congress does not care a cent about polygamy; but the constituents of the members are punching them up about it, and they are incited by the clergy. Even Cullom himself is not a vindictive man. He spoke kindly to us, as did all with whom I conversed; and I must say that, with to-day's experience, I think the feeling

is not hostile. What new phase the matter may present before Congress adjourns, I cannot tell.

Captain Hooper is well. I expect to leave New York, for home, on the 20th inst."

SHEFFIELD CONFERENCE.—Elder F. H. Hyde writes from Sheffield, April 6—"In the last two weeks we have baptized eight persons, and about as many more are now ready for baptism."

MUSEUM AND MENAGERIE.—Elder John W. Young has established a Museum and Menagerie at Salt Lake City, to which liberal contributions have already been made by the citizens of Utah, of the animal, vegetable, and mineral productions of that Territory. If the Elders in their travels in various countries, and the Saints as they gather to Zion, would secure and carry home with them any remarkable specimens of the natural or artificial productions which they may meet with, and can reasonably obtain, and that are worthy of a place in such a collection, it would help materially to enlarge and extend the interest and value of the institution, so that it would soon become a place where a spare hour could be devoted with pleasure and profit.

CORRESPONDENCE.

SWITZERLAND.

Zurich, April 4, 1870.

President A. Carrington.

Dear Brother,—I am happy to say that I arrived at Zurich, which is the centre-point of my field of labor, on Monday noon, March 28, all right and in good spirits and health. The brethren were glad to see me, and as brother Maeser was just ready to start for a trip to the Canton Thurgau to visit the Saints there, I took only one hour's rest and started right off to commence my labors. We returned last Saturday.

Hoping and praying continually for your welfare and prosperity, I remain respectfully yours in the everlasting covenant,

EDWARD SCHOENFELD.

"ASSASSINATED" TAGGART SWEARS ABOUT POLYGAMY AND MORMONISM.

Dr. Taggart, United States Assessor in Salt Lake, is just now swearing to his opinions concerning polygamy, Brigham Young and the Mormons. He is the man who was lately "assassinated" by a worried and sensible bulldog. Among others he swears to these things—

"I believe that 1,000 troops sent out there would be the best thing that ever occurred. I do not think we need a man to insure security to life or property of any gentile, but 1,000 troops would strengthen the backbone of those disaffected Mormons. But that would not be sufficient to break up the system of polygamy. The leaders of the schism are as strongly in favor of polygamy as Brigham Young himself."

Four distinct opinions are here sworn to by Dr. Taggart, viz—

First—"A thousand troops sent out there would be the best thing that ever occurred."

No doubt of it. It would be the best thing that ever occurred to the Colfax squad, because purses now empty would be filled by it with a corresponding depletion of the people's

money bags. This must be what the "thousand troops" should be sent there for, because Dr. Taggart shows in the next breath why they should not be sent when he says—

Secondly—"*I do not think we need a man to insure security to life or property of any Gentile.*"

How completely this upsets and contradicts the more greedy of the Colfax carpet-baggers in Salt Lake, who are constantly writing and telegraphing of the imminent dangers to both life and property in Utah.

Thirdly—"But that would not be sufficient to break up the system of polygamy."

The deuce you say!

And

Fourthly — "The leaders of the schism *are as strongly in favor of polygamy as Brigham himself.*"

Now if this testimony, given by a man who evidently wants to tell the truth, does not show beyond all cavil the utter nonsense of the schemes of the Cullom and Colfax combinations for plunder in Utah, then language has ceased to have meaning, and Dr. Taggart is a perjured villain. This testimony shows the utter uselessness of this proposed warfare against the people of that Territory, and loses none of its value because it makes the witness himself ridiculous in that part of it where he says, in one breath, that "one thousand troops" are needed "to strengthen the backbone of these disaffected Mormons," and in the very next asserts that these "disaffected Mormons are as strongly in favor of polygamy as Brigham Young himself." Truthful as this is, it is ridiculous, since this whole business of military expeditions to Utah is aimed to destroy polygamy and is predicated on no other pretext.—*Omaha Daily Herald*.

UTAH NEWS.

THE following are from the *Deseret News* to March 16:—

The *News* recommends co-operation of working men in their various trades and manufactures.

A heavy snowstorm fell at Salt Lake City, March 12 and 13, and in other parts of the Territory. The 13th was the severest day of the whole winter. The snow lay a foot deep.

Bro. David Adamson, of Pleasant Grove, had produced a very fine specimen of pearl barley, and had made arrangements to supply the parent co-operative store. The specimen produced was small, but clearer and brighter than the imported article.

John Golightly, son of brother Golightly, baker, 8th Ward, it is supposed while taking down and examining his revolver to carry out with him, was accidentally shot thereby, March 12, the bullet striking a little over the left eye and passing around the brain. He died in two hours.

Bishop John Sharp wrote from Sacramento, Cal., March 10, as follows—"I should like to warn the subcontractors who worked on the Central Pacific Railroad, for Benson, Farr and West, not to sell their claims to any speculator, for I am sure that the Company will do better for them than any speculator."

At a meeting of the land owners on the line of the contemplated ditch for the conveyance of the waters of Big Cañon, Emigration and Red Butte Creeks, to the Jordan, held March 12, at the Fourteen Ward school-house, a committee was empowered, by vote, to proceed to levy a tax upon the lands, in proportion to the amount of benefit likely to be derived from the proposed ditch.

Elder George Brough wrote from Springtown, Sanpete, March 11. Two inches of snow was on the ground. Ploughing had commenced, though temporarily stopped by the snow. Grasshoppers' eggs were abundant, but a large

amount of grain would be put in. The health of the settlement had improved. Brother R. R. Llewellyn wrote similarly from Fountain Green, March 14, only there was more snow and severe cold.

Elder H. W. Naisbitt delivered a lecture in the 10th Ward school-house, March 15, on the subject of co-operation. He referred to the flush money times that had been experienced there in the past, and the many persons, not interested in our welfare, who had amassed means and left with those means for other parts, and said that President Young had desired our merchants to take a course which would exclude the possibility of such fortunes being so quickly made again, and the development of the co-operative principle was the result. The desired capital for starting the Parent Institution was $1,000,000, so that everything could be bought of manufacturers, at first class prices, and thus save "middle men's" profits, or as President Young expressed it, "bring the producer and consumer close together." But the capital raised at first was some little over a quarter of the sum required, and though our advantages have not been so great as they might have been, yet we have been exceedingly fortunate and successful in our operation, saving hundreds of thousands of dollars in the actual price paid for goods, besides declaring about $45,000 as dividend to those who were shareholders in the Institution. The main point in co-operation was not bare profits, but the ultimate results of a grand co-operation or self-sustaining movement—in fact, a "new movement." The Parent Institution, this winter, has bought all their brooms of home manufacturers. They have obtained all the ropes, twines and cords at home that were available; all the tinware sold through the Institution is made by our home tinsmiths; all our candy is home made, made of sugar and not of clay, as imported stuff is; quite a large number of our brushes are being made here; crinolines also; a large number of tubs; children's and men's shoes; home-made wine in place of drugged imported stuff; wagon-making has been encouraged; almost all the soap they sell is manufactured in Utah; the wrapping paper they use is exclusively home made, and they desire to see all kinds of paper, cloths, boots, tubs, buckets, clothing, &c., manufactured and used here, which can only be accomplished by capitalists, artizans and laborers all co-operating. The lecturer prominently showed that in the matter of iron, how much might be kept in our own circle; for instance, stoves, nails, and the material in its manufactured state; then we launch into glass-making, crockery ware, woolen, cotton, linen, alpaca and other fabrics that we have now to send thousands of miles away for, and which it is the design of President Young to produce here, and which our increasing supply of hands for labor do and will more urgently demand for us to open, that they may have work to do and remuneration to obtain.

SCRAPS OF NEWS.

Whittemore, just squeezed out of Congress for selling a West Point cadetship, told an Omaha gentleman last summer that he had been investigating matters at Salt Lake, and when he got back to Washington he "was going to cut a knife into that ulcer." It appears, however, that the knife has slipped into his ulcer and cut him off, ulcer and all. Even Congress disowns him.——Anson Burlingame in his illness said he was weary of fighting against all the world.——The rain fall in the Punjaub has failed and severe distress is apprehended.——Justice Willes, at the Liverpool assizes, said he had had to try a great many cases of abused young girls, many of them servants, and where the masters, instead of protecting the poor children under their charge, had attempted to corrupt them, and he felt very strongly the necessity of further protection for girls of tender years.——British exports in 1869 were greater than in any previous year.——The Bank of England loses between £4000 and £5000 a-year by light coin.——Terrible persecution and slaughter of native Christians in Japan.——Between 4000 and 5000 houses destroyed by fire at Yeddo.——The Chinese government will sell rank, title, and office.——A Scotch precentor has been suspended for three months for dancing a reel at his son's wedding. He should not have let his toes get merry.——No cases for

trial at the Dumfries spring circuit court. Virtuous Dumfries.——John Smith and Richard Johnson, Old Swan, Liverpool, made 24 good horse shoes in 49 minutes—fore shoes, from iron 1 inch by ¾ inch.——During the last three years 7232 persons have been evicted from their holdings in Ireland, but 1267 of them were readmitted.——The organ building for the Albert Hall, Hyde Park, under the superintendence of Sir Michael Costa, is said to be the largest ever made.——Dr. Bisset, of Bourtie, Scotland, told the Scotch Poor Law Committee that "of late years there had been a great deterioration of the morals of the people, which was attributable partly to the present law, and partly to the increase of dissent."——Grace Greenwood says, "We are told that a Congress of women would be shockingly unruly, passionate and slanderous; but it would take women of forty Billingsgate power to surpass the late displays of honorable gentlemen of both honorable Houses.——The New York "Tribune" says, "It is the intention of this age to hand down to the next nothing but truth, bald and naked."——A New York paper says, "Not a seat in Congress should be for a single hour disgraced by a member whose guilt has been made apparent." It is a bad thing to be a discovered villain.——The Detroit "Post" says Penitentiary convicts "are by no means the blockheads of society, but many of them are men of good education and fine natural abilities."——The negro population of Georgia has decreased two-fifths the last nine years.——The New York "Herald" thinks the real financiers of the country are the great producers.——Miss Morgan, of London, lately passed the doctor disputation at Zurich with great *eclat*, before an audience of more than 400 persons.——The Legislature of Missouri has indefinitely postponed the Woman Suffrage question, and the Governor of Minnesota has vetoed the Woman Suffrage Bill.——Gen John C. Breckinridge denounces the Ku-Klux Klan.——The Ku-Klux Klan at Charleston, Kanawha County, West Virginia, opened the jail and released the prisoners in broad daylight. The Governor wants Federal military aid to suppress lawlessness.——George Wilkes, of the New York "Spirit of the Times," called Major W. Leland a notorious swindler and scoundrel, coward, brute, and wife-beater. Leland gave Wilkes a public cowhiding in return.——The rumor of the connection of the Prince of Wales with another divorce case is denied.——The British national debt diminishes at the rate of upwards of £3,000,000 annually.——The stagnation in the New York building trade is worse than for seven years past.——The Kuyukunski and other races in Alaska present "the astonishing spectacle of a people totally without a worship and without a God." They are not worse than many civilized people, whose god is money.——Two-thirds of the manufacturing labor in the United States is done by machinery.——A California paper thinks the Japanese "will win universal respect by a sort of heathenish habit they have of minding their own business."——Troy, New York, has the latest wedding ceremony—the man and the woman alone stand before a looking glass, join hands, and "in the presence of these witnesses" agree to take each other for man and wife.——Mrs. Bradwell, of Chicago, is in trouble, she says, "I can not be a notary public because I am married, and I can not be an attorney-at-law because I am a woman!"——Compulsory vaccination by martial law in Texas.——The Springfield "Republican" says "the present New York Legislature is fully as venal as any that have preceded it, and will do anything for money."——The stage coach for Helena, Montana, was capsized at Dry Creek, 240 miles from Corinne, on the night of March 18. Of the ten passengers, Chinamen, three reached Big Sandy Hole Station badly frozen, six froze to death, and one was missing.——Mrs. Mary J. Lanaford, a seamstress, and mistress of a prominent citizen of Mansfield, Ohio, was recently murdered in her bed, and her arms were terribly bitten.——Four young Rutland, Vermont, women cowhided a young swell for "talking about them."——John S. Bonnell, of New York, says Delia W. Moore was married to him several years ago, and Delia says she wasn't, so "the case is very mysterious, and involves some extraordinary lying on one side or the other."——There are said to be 31 million acres of waste lands in England, besides forests.——Cambridge won the University boat race by a length and a half, April 6, the first time since 1860. Length of course, four miles; time 21½ minutes. From 1829 to 1870 inclusive, Oxford has won 16 times, and Cambridge 11.——The surplus in the British Exchequer is eight millions.——A ship is being built at Blackwall with Bessemer's floating apartments, the berths or saloons maintaining their level under any ordinary motion of the vessel.——Mr. Quinn of New York says he never saw a graduate of an agricultural college who could work a ten-acre farm.——An American paper thinks the good Indians die very young.——Napoleon, having held out to the French people a very liberal constitution (the new Senatus Consultum), has also declared his intention of submitting it to the suffrage of the nation by means of a plebiscitum (appeal to the people).